

RELIGIOUS MODERATION : THE FOUNDATION OF INCLUSIVE ISLAMIC EDUCATION

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Abstract

This research highlights the importance of religious moderation in the context of Islamic education to create an inclusive environment. Religious moderation plays a crucial role in shaping the foundation of Islamic education that provides space for all individuals regardless of belief differences. The aim of this research is to explore the practices and experiences of religious moderation in the context of Islamic education and its impact on inclusivity. The research methodology employed is a literature review, analyzing and synthesizing relevant literature from various sources. Data analysis involves collecting and reviewing literature on the practices of religious moderation in Islamic education and its impact on educational inclusivity. The findings indicate that the implementation of religious moderation in Islamic education can strengthen inclusivity and promote values of tolerance, dialogue, and mutual respect. The implications of this research underscore the importance of integrating values of religious moderation into Islamic educational curricula as a step to enrich educational experiences and reinforce inclusivity. Thus, this research provides a significant contribution to deepening understanding of how religious moderation can serve as a strong foundation for inclusive Islamic education.

Keywords: *Religious Moderation; Islamic Education; Inclusive; Values; Tolerance*

A. INTRODUCTION

Islamic education plays a central role in shaping the character of individuals and communities based on religious values.¹ However, challenges related to inclusivity and tolerance² remain a focal point in the context of Islamic education. In this context,

¹ Najwan Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective," *International Journal of Educational Development* 103 (November 2023): 102894, <https://doi.org/10.1016/j.ijedudev.2023.102894>.

² Liu Jinguang, "The Tolerance and Harmony of Chinese Religion in the Age of Globalization," *Procedia-Social and Behavioral Sciences* 77 (April 2013): 205-9, <https://doi.org/10.1016/j.sbspro.2013.03.079>.

religious moderation^{3,4} stands out as a primary focus for creating an inclusive educational environment. This research plays a crucial role in exploring the dynamics of religious moderation in shaping the foundation of inclusive Islamic education.⁵

A literature review reveals that the theme of religious moderation has become increasingly important in the study of Islamic education.⁶ Especially in the era of globalization and pluralism, the importance of understanding and applying religious moderation in the context of education has become more pressing.^{7,8} Recent research highlights various aspects of religious moderation, including the understanding of concepts, implementation in the curriculum, and its impact on the inclusivity of Islamic education.^{9,10}

Muhammad Fadli Syahputra's research discusses the challenges of diversity in Indonesia, particularly in the spread of radical views and the concept of moderation in Islam. This study highlights the need for a moderate approach as a solution to maintain harmony and unity amidst societal diversity.¹¹ The difference between Muhammad Fadli Syahputra's research and this study lies in the methodological approach and research focus. Syahputra employs qualitative methods, whereas this research adopts a literature review focusing on the practice of religious moderation in inclusive Islamic education.

³ George Fitchett dkk., "Examining Moderation of Dignity Therapy Effects by Symptom Burden or Religious/Spiritual Struggles," *Journal of Pain and Symptom Management* 67, no. 4 (April 2024): e333–40, <https://doi.org/10.1016/j.jpainsymman.2024.01.003>.

⁴ Wardhani Hakim dan Adji Fernandes, "Moderation Effect of Organizational Citizenship Behavior on the Performance of Lecturers," *Journal of Organizational Change Management* 30, no. 7 (13 November 2017): 1136–48, <https://doi.org/10.1108/JOCM-11-2016-0242>.

⁵ Ulyan Nasri dan Arif Mulyohadi, "Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools (Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok)," *Syaikhuna: Jurnal Pendidikan dan Pranata Islam STAI Syaichona Moh. Cholil Bangkalan* 14, no. 2 (2023): 216–33.

⁶ Sai Wang, "Factors Related to User Perceptions of Artificial Intelligence (AI)-Based Content Moderation on Social Media," *Computers in Human Behavior* 149 (Desember 2023): 107971, <https://doi.org/10.1016/j.chb.2023.107971>.

⁷ Ulyan Nasri, "Rethinking Religious Moderation: Revitalisasi Konsep Manusia Perspektif Filsafat Pendidikan Islam dalam Konteks Multikultural," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (29 Januari 2024): 213–20, <https://doi.org/10.29303/jipp.v9i1.1655>.

⁸ Hediye Kusluvan, Orhan Akova, dan Salih Kusluvan, "Occupational Stigma and Career Commitment: Testing Mediation and Moderation Effects of Occupational Self-Esteem," *International Journal of Hospitality Management* 102 (April 2022): 103149, <https://doi.org/10.1016/j.ijhm.2022.103149>.

⁹ Ulyan Nasri dan M. Tabibuddin, "Paradigma Moderasi Beragama: Revitalisasi Fungsi Pendidikan Islam dalam Konteks Multikultural Perspektif Pemikiran Imam al-Ghazali," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (20 Oktober 2023): 1959–66, <https://doi.org/10.29303/jipp.v8i4.1633>.

¹⁰ Beatrice A De Graaf dan Kees Van Den Bos, "Religious Radicalization: Social Appraisals and Finding Radical Redemption in Extreme Beliefs," *Current Opinion in Psychology* 40 (Agustus 2021): 56–60, <https://doi.org/10.1016/j.copsyc.2020.08.028>.

¹¹ Muhammad Fadli Syahputra, "Moderasi Beragama : Membangun Harmoni dan Kesatuan di Indonesia," *Book Chapter of Proceedings Journey-Liaison Academia and Society* 3, no. 1 (2024): 284–96.

Furthermore, Khofifah Indar Rahman's research discusses the role of religious moderation in educating the nation's children to foster social harmony. Using a qualitative approach and literature study, this research identifies the fundamental values of religious moderation in Indonesia and the challenges in implementing them.¹² Khofifah Indar Rahman's research addresses the role of religious moderation in fostering social harmony in Indonesia, while the proposed research focuses more on the implementation of religious moderation in the context of inclusive Islamic education.

Athoillah Islamy identifies the importance of studying the dissemination of religious moderation in Indonesia.¹³ However, this study has not examined the socialization programs of inclusive Islamic education values. The difference with the proposed research lies in the focus on inclusive Islamic education values within the context of religious moderation, while the proposed research emphasizes the implementation of religious moderation in inclusive Islamic education. The conclusion drawn from these three studies is that religious moderation plays a crucial role in Islamic education in Indonesia. Muhammad Fadli Syahputra's and Khofifah Indar Rahman's research highlights the challenges and values of religious moderation, while Athoillah Islamy emphasizes the role of education in applying these values. However, there remains a gap in the concrete implementation of religious moderation in inclusive Islamic education that needs to be addressed. The proposed research on "Religious Moderation: The Foundation of Inclusive Islamic Education" has the potential to fill this gap by focusing on the practice of religious moderation within the context of inclusive Islamic education in Indonesia.

Previous research has tended to focus more on theoretical or descriptive aspects, while in-depth analysis on how religious moderation can serve as a concrete foundation for inclusive Islamic education remains limited.¹⁴ Therefore, this research aims to bridge this gap by exploring the practice of religious moderation in the context of Islamic education and its impact on inclusivity.

This research is expected to provide new insights into how religious moderation can be implemented concretely in Islamic education to create an inclusive environment for all individuals, regardless of belief differences. Thus, this study makes a significant

¹² Khofifah Indar Rahman, "Moderasi Beragama sebagai Dasar Pendidikan Anak Bangsa untuk Menciptakan Kerukunan," *Book Chapter of Proceedings Journey-Liaison Academia and Society* 3, no. 1 (2024): 258–74.

¹³ Athoillah Islamy, "Dimensions of Inclusive Islamic Education in Promoting Religious Moderation in Indonesia," *OBHE: Jurnal Pascasarjana IAIN Papua* 1, no. 1 (2024): 30–41.

¹⁴ Mhd. Abror, "Moderasi Beragam dalam Bingkai Toleransi," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (18 Desember 2020): 137–48, <https://doi.org/10.35961/rsd.v1i2.174>.

contribution to understanding religious moderation as the foundation of inclusive Islamic education.¹⁵

The research question addressed in this study is: How can the practice of religious moderation shape the foundation of inclusive Islamic education? Understanding the importance of this research question in how the practice of religious moderation can shape the foundation of inclusive,¹⁶ Islamic education, we can see that efforts to integrate the values of religious moderation in educational contexts are not only relevant but also urgent. In addressing inclusivity challenges and enhancing the effectiveness of Islamic education, a profound understanding of how religious moderation can be applied concretely is key. It is hoped that this research will not only provide new insights but also lay the groundwork for real efforts to strengthen inclusive Islamic education, which in turn can foster a more tolerant and inclusive,¹⁷ society overall.¹⁸ As a contribution to academic studies, this research is expected to serve as a starting point for further discussion and research efforts in creating a more inclusive and harmonious educational environment.

B. METHODOLOGY

The research method employed in the study "Religious Moderation: The Foundation of Inclusive Islamic Education" is a literature review.¹⁹ This approach enables the compilation and evaluation of relevant literature published in various sources related to religious moderation and inclusive Islamic education.²⁰ The literature review process

¹⁵ Moderasi beragama dalam pendidikan Islam yang inklusif mendorong toleransi, penghargaan terhadap perbedaan, dan pemahaman yang luas tentang agama. Ini mengedepankan nilai-nilai keberagaman, kesetaraan, dan dialog antarbudaya, serta mempromosikan sikap terbuka terhadap pandangan dan praktik keagamaan yang berbeda. Lihat Philippa Mullins, Tigranuhi Hakobyan, dan Mara Harutyunyan, "In Conversation with Normativity: Perceptions and Disruptions of Inclusive Education in Armenia," *Children and Youth Services Review* 160 (Mei 2024): 107540, <https://doi.org/10.1016/j.chilyouth.2024.107540>.

¹⁶ Vicente J. Llorent, Mariano Núñez-Flores, dan Markus Kaakinen, "Inclusive Education by Teachers to the Development of the Social and Emotional Competencies of Their Students in Secondary Education," *Learning and Instruction* 91 (Juni 2024): 101892, <https://doi.org/10.1016/j.learninstruc.2024.101892>.

¹⁷ Hussain A. Almalky dan Abdalmajeed H. Alrabiah, "Predictors of Teachers' Intention to Implement Inclusive Education," *Children and Youth Services Review* 158 (Maret 2024): 107457, <https://doi.org/10.1016/j.chilyouth.2024.107457>.

¹⁸ Aravindi Samarakkody dkk., "Inclusivity in Online and Distance Disaster Education: A Review of Educators' Views," *Progress in Disaster Science* 20 (Desember 2023): 100298, <https://doi.org/10.1016/j.pdisas.2023.100298>.

¹⁹ Vilmar Steffen dkk., "A New Normalized Index for Ranking Papers in Systematic Literature Reviews," *Decision Analytics Journal* 10 (Maret 2024): 100439, <https://doi.org/10.1016/j.dajour.2024.100439>.

²⁰ Ulyan Nasri, Ulin Nuha, dan Yunita Nabila, "Literature Review And Practical Guide: Bibliographic Research Method In The Formation Of Conceptual Framework," *BIMSALABIM: Jurnal Ilmiah Ilmu Pendidikan dan Pembelajaran* 1, no. 1 (2024): 10–16.

began with identifying the research topic, which is religious moderation as the foundation of inclusive Islamic education.²¹

The next step involved conducting a search for related literature from various sources such as scholarly journals, books, theses, and online articles.²² After gathering relevant literature, a selection process was conducted to identify the most pertinent literature based on freshness, quality, and relevance to the research topic.²³ Data from the selected literature were then analyzed to understand different perspectives, findings, and approaches regarding religious moderation and inclusive Islamic education.²⁴

The results of this analysis were synthesized to create a comprehensive overview of the research topic, including key findings, similarities, differences, and emerging trends.²⁵ Finally, the researcher interpreted the findings from the literature review and concluded the implications and contributions of the research to understanding religious moderation as the foundation of inclusive Islamic education.²⁶ By employing the literature review method,²⁷ this study provides deep insights and a strong basis for further understanding of religious moderation in the context of inclusive Islamic education.

C. RESULTS AND DISCUSSION

This study explores the role of religious moderation in shaping the foundation of inclusive Islamic education. By analyzing values, the impact of implementation, and the challenges involved, this research aims to provide critical insights into how Islamic education can create an inclusive and tolerant learning environment. The findings of this study are as follows:

²¹ Congjun Mu, "Citation Choices in L2 Novices' and Experts' Literature Review Sections: A Functional Discourse Analysis," *Journal of English for Academic Purposes* 68 (Maret 2024): 101361, <https://doi.org/10.1016/j.jeap.2024.101361>.

²² Shaza Khatab dkk., "Collaborative Play for Autistic Children: A Systematic Literature Review," *Entertainment Computing* 50 (Mei 2024): 100653, <https://doi.org/10.1016/j.entcom.2024.100653>.

²³ Romain Akpahou dkk., "Energy Planning and Modeling Tools for Sustainable Development: A Systematic Literature Review," *Energy Reports* 11 (Juni 2024): 830–45, <https://doi.org/10.1016/j.egy.2023.11.043>.

²⁴ Sushmit Dhar dkk., "Sea-Spray Measurement Tools and Technique Employed in Marine Icing Field Expeditions: A Critical Literature Review and Assessment Using CFD Simulations," *Cold Regions Science and Technology* 217 (Januari 2024): 104029, <https://doi.org/10.1016/j.coldregions.2023.104029>.

²⁵ Qijun Zhou dkk., "The Impacts and Outcomes of Sustainable Servitisation: A Systematic Literature Review," *Journal of Cleaner Production* 447 (April 2024): 141334, <https://doi.org/10.1016/j.jclepro.2024.141334>.

²⁶ Suzanne Rivard, "Unpacking the Process of Conceptual Leaping in the Conduct of Literature Reviews," *The Journal of Strategic Information Systems* 33, no. 1 (Maret 2024): 101822, <https://doi.org/10.1016/j.jsis.2024.101822>.

²⁷ Magdalena Kuchler dan Gubb Marit Stigson, "Unravelling the 'Collective' in Sociotechnical Imaginaries: A Literature Review," *Energy Research & Social Science* 110 (April 2024): 103422, <https://doi.org/10.1016/j.erss.2024.103422>.

1. Religious Moderation Values in Islamic Education:

- a. Tolerance (*Tasammuh*):^{28,29,30} Research findings indicate that inclusive Islamic education promotes tolerance^{31,32} among students towards religious differences, fostering attitudes of mutual respect and appreciation of diversity.^{33,34}
- b. Cooperation (*Ta'awun*): Findings show that inclusive Islamic education encourages cooperation among individuals from different religious backgrounds in learning and other social activities.^{35,36}
- c. Balance (*Tawassut*): The research highlights the importance of Islamic education teaching values of balance in religion, steering students away from extremism and emphasizing the importance of finding a middle ground in beliefs and religious practices.^{37,38}

²⁸ Holly Boyne dan Chloe A. Hamza, "Pain Tolerance as a 'Barrier' to Nonsuicidal Self-Injury: A Longitudinal Study," *Psychiatry Research* 336 (Juni 2024): 115925, <https://doi.org/10.1016/j.psychres.2024.115925>.

²⁹ Ying Dong dkk., "Pollution Offsets the Rapid Evolution of Increased Heat Tolerance in a Natural Population," *Science of The Total Environment*, Mei 2024, 173070, <https://doi.org/10.1016/j.scitotenv.2024.173070>.

³⁰ Muhammad Roihan Nasution, Safria Andy, dan Zulkarnain Zulkarnain, "Analisis Pemikiran KH. Misbah Musthafa tentang Tasammuh dalam Tafsir Al-Iklil Fī Ma'ānī Altanzīl," *Ibn Abbas* 5, no. 2 (11 Maret 2023): 190, <https://doi.org/10.51900/ias.v5i2.15219>.

³¹ Farnaz Daneshnia dkk., "Candida Parapsilosis Isolates Carrying Mutations Outside FKS1 Hotspot Regions Confer High Echinocandin Tolerance and Facilitate the Development of Echinocandin Resistance," *International Journal of Antimicrobial Agents* 62, no. 1 (Juli 2023): 106831, <https://doi.org/10.1016/j.ijantimicag.2023.106831>.

³² Nikita Duhan dkk., "Identification and Expression Analysis of Genomic Regions Associated with the Traits Contributing to Lodging Tolerance in Wheat (*Triticum Aestivum* L.)," *European Journal of Agronomy* 154 (Maret 2024): 127073, <https://doi.org/10.1016/j.eja.2023.127073>.

³³ Masoumeh Nasiri dkk., "Enhancing Salt Stress Tolerance in Kidney Beans: The Synergistic Effects of Biochar and Salicylic Acid in Arid and Semi-Arid Regions," *Plant Stress* 11 (Maret 2024): 100423, <https://doi.org/10.1016/j.stress.2024.100423>.

³⁴ Dae Young Kim dkk., "Sequence Tolerance of Immunoglobulin Variable Domain Framework Regions to Noncanonical Intradomain Disulfide Linkages," *Journal of Biological Chemistry* 299, no. 11 (November 2023): 105278, <https://doi.org/10.1016/j.jbc.2023.105278>.

³⁵ Abdul Gani, Abdul Fattah, dan Ulyan Nasri, "Social Media and Radicalization: The Latest Threat to Religious Moderation," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (25 Januari 2024): 141–47, <https://doi.org/10.29303/jipp.v9i1.1869>.

³⁶ Lalu Gede Muhammad Zainuddin Atsani dan Ulyan Nasri, "Declaration Of Understanding Radicalism To Islam (Critical Analysis of Islamic Religious Educational Materials in Response to Allegations of Understanding Radicalism to Muslims)," *Kamaya: Jurnal Ilmu Agama* 4, no. 3 (18 September 2021): 401–15, <https://doi.org/10.37329/kamaya.v4i3.1411>.

³⁷ Erlan Muliadi dan Ulyan Nasri, "Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (13 November 2023): 2420–27, <https://doi.org/10.29303/jipp.v8i4.1807>.

³⁸ Ulyan Nasri, "Menakar Kembali Materi Pendidikan Agama Islam Untuk Menangkal Tuduhan Faham Radikalisme Kepada Umat Islam," *Jurnal Tarbawi* 5, no. 1 (2020): 5.

d. Introduction (*Ta'aruf*): Research indicates that inclusive Islamic education promotes better recognition and understanding of diverse religious traditions and beliefs, helping students to comprehend and appreciate diversity.^{39,40}

2. Impact of Religious Moderation Implementation in Islamic Education:

a. Strengthening Inclusivity:^{41,42} Implementing religious moderation values in Islamic education strengthens inclusivity,⁴³ creating a friendly and supportive learning environment for all students regardless of their religious background.⁴⁴

b. Increasing Tolerance:^{45,46} By instilling tolerance values through inclusive Islamic education,⁴⁷ research shows an increase in students' tolerance towards religious differences, reducing conflicts among individuals and promoting social peace.⁴⁸

c. Character Formation: Implementing religious moderation in Islamic education helps shape inclusive,⁴⁹ student characters capable of interacting with people

³⁹ Zuhkhriyan Zakaria dkk., "How Are the Principles of Aswaja in the Multifaith School?," dalam *Proceedings of the Proceedings of the Third International Seminar on Recent Language, Literature, and Local costume Studies, BASA, 20-21 September 2019, Surakarta, Central Java, Indonesia* (Proceedings of the Third International Seminar on Recent Language, Literature, and Local Culture Studies, BASA, 20-21 September 2019, Surakarta, Central Java, Indonesia, Surakarta, Indonesia: EAI, 2020), <https://doi.org/10.4108/eai.20-9-2019.2297055>.

⁴⁰ Ulyan Nasri, *Mengenal Ahl al-Sunnah wa al-Jama'ah dalam Konteks Nahdlatul Wathan* (Lombok: CV. Haramain Lombok, 2017), 73.

⁴¹ Hussain A. Almalky dan Abdullah A. Alwahbi, "Teachers' Perceptions of Their Experience with Inclusive Education Practices in Saudi Arabia," *Research in Developmental Disabilities* 140 (September 2023): 104584, <https://doi.org/10.1016/j.ridd.2023.104584>.

⁴² Masnun dan Apipuddin, "Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak", *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. <https://doi.org/10.62367/silatulafkar.v1i2.86>

⁴³ HyunJoo Oh dkk., "Making Computing Visible & Tangible: A Paper-Based Computing Toolkit for Codesigning Inclusive Computing Education Activities," *International Journal of Child-Computer Interaction* 38 (Desember 2023): 100602, <https://doi.org/10.1016/j.ijcci.2023.100602>.

⁴⁴ İpek Gülsün dkk., "Exploring the Role of Teachers' Attitudes towards Inclusive Education, Their Self-Efficacy, and Collective Efficacy in Behaviour Management in Teacher Behaviour," *Teaching and Teacher Education* 132 (Oktober 2023): 104228, <https://doi.org/10.1016/j.tate.2023.104228>.

⁴⁵ Yue Dai dkk., "A High Throughput Method to Assess the Hypoxia Tolerance of Abalone Based on Adhesion Duration," *Aquaculture*, April 2024, 741004, <https://doi.org/10.1016/j.aquaculture.2024.741004>.

⁴⁶ Ilja Oomen dkk., "Determinants of Successful Immune Tolerance Induction in Hemophilia A: Systematic Review and Meta-Analysis," *Research and Practice in Thrombosis and Haemostasis* 7, no. 1 (Januari 2023): 100020, <https://doi.org/10.1016/j.rpth.2022.100020>.

⁴⁷ Ulyan Nasri dkk., *Perempuan & Pendidikan Islam di Indonesia* (Lombok: CV. Haramain Lombok, 2024).

⁴⁸ Ulyan Nasri, *Philosophy of Education* (Lombok: CV. Haramain Lombok, 2023), 23.

⁴⁹ Rafael Quintero dkk., "Analysis of Self-Efficacy and Attitude-Mediated Inclusivity in Higher Education: A Case Study on the Colombian North Coast," *Procedia Computer Science* 231 (2024): 539–44, <https://doi.org/10.1016/j.procs.2023.12.247>.

from different religious backgrounds with attitudes of mutual respect and understanding.⁵⁰

3. Challenges and Efforts in Implementing Religious Moderation in Islamic Education:

- a. Lack of Awareness: The main challenge faced is the lack of awareness about the importance of religious moderation in the context of Islamic education, which can hinder efforts to implement these values.⁵¹
- b. Teacher Training: Efforts needed include training and professional development for teachers to effectively deliver religious moderation content and integrate it into the Islamic education curriculum.⁵²
- c. Inclusive Curriculum: Steps to develop an inclusive Islamic education curriculum include incorporating materials and activities that promote religious moderation values and respect for diversity.⁵³

4. Implications and Recommendations:

- a. Integration of Religious Moderation Values: The implications of this research underscore the importance of integrating religious moderation values into the Islamic education curriculum as a step to enrich educational experiences and strengthen inclusivity.⁵⁴
- b. Training and Awareness: Recommendations include training for teachers and raising awareness about the importance of religious moderation in Islamic education, as well as developing an inclusive curriculum that promotes these values.⁵⁵

Thus, the findings of this research highlight the importance of religious moderation in shaping the foundation of inclusive Islamic education, as well as the challenges and efforts in its implementation to create an inclusive and tolerant learning environment for all students.

⁵⁰ Ulyan Nasri, *Bersahabat Dengan Ilmu: Sebuah Pengantar Filsafat Ilmu* (Lombok: CV. Haramain Lombok, 2017), 37.

⁵¹ Dini Fitriani, Lalu Gede Muhammad Atsani, dan Ulyan Nasri, *Menghafal Qur'an, Mencerdaskan* (Lombok: CV. Haramain Lombok, 2021).

⁵² Ulyan Nasri, M Gufran (Editor), *Mozaik Studi Islam Multidisipliner* (Lombok: CV. Haramain Lombok, 2024).

⁵³ Shiu-Wan Hung dkk., "Inclusion in Global Virtual Teams: Exploring Non-Spatial Proximity and Knowledge Sharing on Innovation," *Journal of Business Research* 128 (Mei 2021): 599–610, <https://doi.org/10.1016/j.jbusres.2020.11.022>.

⁵⁴ Suparman Suparman, Ulyan Nasri, dan Muh. Zulkifli, "Recontextualization of Islamic Educational Thought within Fazlur Rahman's Intellectual Framework," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (18 Oktober 2023): 1945–50, <https://doi.org/10.29303/jipp.v8i4.1639>.

⁵⁵ Lalu Gede Muhammad Zainuddin Atsani dkk., "Moral Education in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid: An Examination of Ibn Miskawaih's Philosophy," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (18 Oktober 2023): 1936–44, <https://doi.org/10.29303/jipp.v8i4.1600>.

The findings of this research strongly support several relevant theories in the fields of education and religious studies.

1. Theory of Educational Inclusivity: The finding that implementing religious moderation in Islamic education can strengthen inclusivity aligns with the theory of educational inclusivity.⁵⁶ This theory emphasizes the importance of creating a learning environment that is accepting and supportive of all students, regardless of their backgrounds, to enhance achievement and well-being in learning.⁵⁷
2. Theory of Values in Education: This research highlights the role of religious moderation values in shaping student character and creating a positive educational environment.⁵⁸ This theory underscores the importance of values education in developing desired attitudes, beliefs, and behaviors within education.⁵⁹
3. Theory of Conflict and Resolution:^{60,61} Findings regarding increased tolerance and decreased inter-individual conflict in Islamic educational environments that implement religious moderation support the theory of conflict and resolution. This theory suggests that through moderation approaches, conflicts between individuals or groups can be alleviated and resolved peacefully and respectfully.⁶²
4. Theory of Multicultural Learning:⁶³ Implementing religious moderation values in an inclusive Islamic education curriculum aligns with the principles of multicultural

⁵⁶ Kristabel Stark dkk., "The Future Is Inclusive: An Invitation for Interdisciplinary Collaboration Between Social Emotional Learning and Special Education Researchers," *Social and Emotional Learning: Research, Practice, and Policy*, Mei 2024, 100043, <https://doi.org/10.1016/j.sel.2024.100043>.

⁵⁷ Stephan Kielblock dan Stuart Woodcock, "Who's Included and Who's Not? An Analysis of Instruments That Measure Teachers' Attitudes towards Inclusive Education," *Teaching and Teacher Education* 122 (Februari 2023): 103922, <https://doi.org/10.1016/j.tate.2022.103922>.

⁵⁸ Alex C. Garn dkk., "Predicting Changes in Student Engagement in University Physical Education: Application of Control-Value Theory of Achievement Emotions," *Psychology of Sport and Exercise* 29 (Maret 2017): 93–102, <https://doi.org/10.1016/j.psychsport.2016.12.005>.

⁵⁹ Jill Fielding dkk., "Using Situated Expectancy Value Theory to Explore Initial Teacher Education Students' Motivation to Engage with Challenging Mathematical Tasks," *Teaching and Teacher Education* 113 (Mei 2022): 103663, <https://doi.org/10.1016/j.tate.2022.103663>.

⁶⁰ Joseph M. Abdou dan Hans Keiding, "A Qualitative Theory of Conflict Resolution and Political Compromise," *Mathematical Social Sciences* 98 (Maret 2019): 15–25, <https://doi.org/10.1016/j.mathsocsci.2019.01.001>.

⁶¹ Richard C. Hicks, "The No Inference Engine Theory — Performing Conflict Resolution during Development," *Decision Support Systems* 43, no. 2 (Maret 2007): 435–44, <https://doi.org/10.1016/j.dss.2006.11.001>.

⁶² Ilef Ben Slima dkk., "PCMCR: A Novel Conflict Resolution Strategy Based on Possibility Theory for Human Activity Recognition," *Procedia Computer Science* 207 (2022): 926–35, <https://doi.org/10.1016/j.procs.2022.09.148>.

⁶³ Amy Shumin Chen, "Study on Teaching Practices of Multicultural Competences: Fostering a Cultural Connection between New Immigrant Females and Undergraduate Students," *International Journal of Intercultural Relations* 100 (Mei 2024): 101968, <https://doi.org/10.1016/j.ijintrel.2024.101968>.

learning theory.⁶⁴ This theory emphasizes the importance of recognizing, respecting, and celebrating cultural, linguistic, and religious diversity in the teaching and learning process.^{65,66}

By integrating the findings of this research with these theories, we can strengthen our understanding of the importance of religious moderation in creating an inclusive and supportive educational environment for all students.

D. CONCLUSION AND RECOMMENDATIONS

1. Conclusion

This study highlights the crucial role of religious moderation in shaping the foundation of inclusive Islamic education. Through a literature review approach, this research identifies the values of religious moderation in the context of Islamic education, the positive impact of its implementation on inclusivity, and the challenges faced in the implementation process. The results of this study indicate that Islamic education incorporating religious moderation values can strengthen inclusivity, enhance tolerance, and cultivate inclusive student characters.

2. Recommendations

Based on the research findings, several recommendations to improve the implementation of religious moderation in inclusive Islamic education are as follows:

- a. Training and Professional Development: Provide training and professional development for teachers and educational staff to enhance their understanding of religious moderation and inclusive teaching techniques.
- b. Integration of Religious Moderation Values in the Curriculum: Integrate religious moderation values into the Islamic educational curriculum so that they become an integral part of student learning.
- c. Character Development: Encourage the development of inclusive, tolerant, and diversity-appreciating student characters through extracurricular activities, seminars, and other social activities.
- d. Community Engagement: Build partnerships with local communities, religious organizations, and other societal institutions to support the implementation of religious moderation values beyond the school environment.

⁶⁴ Ulyan Nasri, "Lembaga Pendidikan Islam Multikultural," *Al-Hikmah: Jurnal Studi Islam*, 2020.

⁶⁵ Vered Heruti dan Athar Haj Yahya, "'The Things I See from Here, You Don't See from There': Promoting Multicultural Awareness in a Diverse Society by Intercultural Encounters in Two Museum Spaces," *International Journal of Intercultural Relations* 100 (Mei 2024): 101979, <https://doi.org/10.1016/j.ijintrel.2024.101979>.

⁶⁶ Su Jung Um dan Hyunhee Cho, "Creating the Space of Possibility: The Dynamics of Multiculturalism, Neoliberalism, and Nationalism in South Korean Prospective Teachers Learning to Teach for Social Justice," *Teaching and Teacher Education* 110 (Februari 2022): 103605, <https://doi.org/10.1016/j.tate.2021.103605>.

By implementing these recommendations, Islamic education is expected to become a more inclusive platform that promotes tolerance and contributes significantly to building a harmonious and peaceful society.

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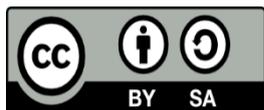
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